FROM THE
ANDREW PRESTON PEABODY
FUND
Jun 31, 1936

JUDAS
HIS
Thirty Pieces
NOT RECEIVED,
BUT
Sent back to him, for his own *Bag*; who hath betrayed the Lord of Glory, and sold his Master, and Crucified Christ afresh, and put him to open shame, and now liveth wantonly upon the Earth, and hath killed the Just.

BEING

Something by way of Answer to a Letter that was sent to John Reynes *Merchant of* London, *from* Robert Rich *in* Barbadoes, *which was for the Distribution of a certain sum of Money to seaven Churches, as he calls them: Wherein it is manifested, wherefore the People that are the Lords, in the Covenant of Light, but by the World in scorn called Quakers, cannot partake of his Gift; as also, in several passages, is mixt a Manifestation, in a way of Testimony, what that blessed Truth of God is, that they received, and do injoy, and for which they have heretofore, and yet still suffer.*

Robert Rich,

THere is a Letter come to our hands, sent to *John Reynes*, which bears thy name, and is for the Distribution of a considerable sum of Money towards the relief of them that are in such capacity as the Letter in several passages of it makes mention; wherein we find our Names, amongst others, assigned by thee to dispose of a part of it, to such as are

in need, ſickneſs, or other kind of adverſity whatſoever, amongſt us the People called Quakers, ſo ſtiled by thee; the conſideration whereof, together with the things contained in thy Letter, cauſed us deeply to way theſe things before the Lord, leſt we ſhould do any thing in this matter, that might hurt the Truth, or grieve the bleſſed Spirit of our Lord Jeſus Chriſt, which we, bleſſed be his Name, have received, whereby we are eſtabliſhed for ever; and we ſtood in fear before the Lord, and were not haſty in this matter; and ſome of them whom thou haſt named in thy Letter were altogether unwilling that we ſhould meddle with that aſſigned to us, leſt we ſhould pertake of the accurſed Thing, which will be ſpoken to in its place; and weighing things on every hand, at laſt, thoſe that have ſubſcribed the Acquittance did think it meet, that we might at the preſent receive the Money, and the only reaſon that prevailed with us to take it in our hands, was, leſt any that had been heretofore convinc'd of Gods Everlaſting Truth, but now turned from it, (as thou art) and yet go under that name; theſe receiving it, might in this (as in other things) bring reproach upon the bleſſed Truth of the Lord God; which to prevent, we did ſecure the Money in our own hands, until we might have an opportunity to ſend it back to thy ſelf; that ſo the People, who are the Lords for ever in the Covenant of Light, (yet by the World called Quakers) might ſtand clear from the accurſed thing, which is the price of blood, as we ſhall make manifeſt in due place. *Robert* thou art not ignorant that our acquaintance at the firſt, came upon the occaſion of thy being convinc'd and ſubmiſſion to the Everlaſting and Unchangable Way and Truth of the Living God, and we have a Teſtimony (and it lives in our hearts) for that pure Way which (bleſſed be the Lord) we are eſtabliſhed in, although many (as thy ſelf) have turned their backs upon it: our God whom we ſerve and bow before, he is Light, unchangeably ſo; and we bear witneſs, *in him is no darkneſs at all*; it is written in our hearts by the Finger of Gods Spirit, that we ſhall never forget the kindneſs and love of God towards us, who had waited and mourned (in

Note, The Money he ſent was received by a Stranger, by our approbation, and after receipt, was ſealed up, and the very ſame ſent back to him.

Note alſo, This Robert Rich *had a convincement, and was a while among the people of God, called Quakers, but he ſoon turned from them, for their way was to ſtrait for him to walk in.*

(in the ſecret of our Souls) for the appearance of him who is the deſire of all Nations; yet to them that believe not in the true Light that *John* bears witneſs of, *His Countenance is more marr'd then any Mans*; but bleſſed be the Name of God for ever, that we received the Light, the Way to walk in; we bear witneſs for the Lord, it is everlaſtingly Pure, and the unclean cannot walk therein; it was to us, it is ſo to all them that believe in the Light, and abide in it, it is an Everlaſting Morning to the Soul, and gives pure ſatisfaction; and we are fully perſwaded in the Light and Power of the Lord it is ſo; we are kept by it, *it is the mighty Power of God to Salvation*, to us who believe in the true Light; there is a treaſure in him for all that are in want; oh, that the Nations that are yet in darkneſs and blindneſs of mind were awakened, that they might come to partake (with us) of the true treaſure, it enricheth them that have been poor outcaſts, that had no reſt, that had no reſt for the weary Soul, we bear a witneſs and hold forth a true teſtimony although the backſliding in heart be grieved thereby, that Chriſt Jeſus (the Lord from heaven) is come, that delivers and ſaves from ſin, it is the Comfort and Conſolation of them that have been in the travail, and led into Captivity under the ſore bondage of the cruell Enemie of the Soul to know the Deliverer come, it is ſo, bleſſed be the holy Name of the Lord for ever, we teſtifie of the true Tranſlation, known and come into, which we have a part in, we know the pure Power of the Son of God taking place in our hearts, and it hath overcome the power of the wicked one; and this is more to us then ten thouſand worlds; and becauſe of the ſavour of his good ointment, do ye Virgins love the Lords Chriſt, and cry Hoſanna to him; I mean all who receive the truth in the love of it, and have kept their habitation in God, he hath been, he ſtill is a ſtay and ſtrength to the Soul, whereby they are preſerved that they do not faint in their minds, notwithſtanding the ſeveral trials and temptations that they have been exerciſed in and with, and here we come to anchor, here for ever is our Reſt: if Enemies riſe on the one hand or the other, either from the world, who perſecute becauſe of the Name of God, and our worſhiping him in Spirit and Truth; or thoſe Enemies that once were convinc'd, and ſaw the gate that is narrow, and the way that is ſtreight, and have taken offence at the good way of the Lord, yet [mark] to us that abide,

(it is ſealed for ever) it is a pleaſant way, it was in times paſt to thoſe that walkt in it, it is to us who love the pure path, in it they did (we doe) finde and inherit life everlaſting, we ſaid we were come to Anchor and Reſt for ever, there is a conſent in the ſoul it is a durable Reſt, to all them that are come to anchor and reſt in the pure living power of the living God, and ceaſe from their works; bleſſed be the holy Name of God ſome have attained by him to know the Saviour come to work in the ſoul the works that are acceptable unto God, and ſtanding in the unchangeable truth they are no more their own, but ſetled upon the Rock the everlaſting foundation where no change is, no variableneſs nor ſhadow of turning; whoever comes into that we ſpeak of, and dwells in it, they are come to Mount Sion that cannot be moved; doth not the unchangeable Power of the living God, cauſe the pure minde to mount up above all earthly things, and to converſe in heaven? and ſo they know this to be true in him, that he the Lord hath made them a willing people in the day of his power; truly they that abide in it, they run the Race that is ſet before them, and do not faint; they walk in the way of Life, and are not weary of following the Lamb of God that taketh away Sin, whereſoever he goes; [mark] our witneſs for God is, his Standard is ſet up, and his Salvation is revealed, and the certain ſound is gone forth, and many have prepared themſelves to partake of the Supper of the Lamb, where the bleſſedneſs for ever is known, we declare of no other Standard but this, the unalterable power of the living God, to be ſet up in the heart of man and woman, whereby Salvation may be wrought, and deliverance from Sin may be witneſſed, and the Name of God magnified for ever, and we ſpeak to the praiſe of his Name, power from Chriſt is come into the hearts of many, whereby they have overcome the devil, For he that is in us is ſtronger then he that is in the world, and we are joyned in the Covenant of light, to walk with the Lord for ever; there is a ſeal of love ſet upon the heart by his ſpirit, the pure force whereof hath conſtrained many to give up, and they are throughly perſwaded, that neither heights, nor depths, things preſent, nor things to come, or whatſoever can be named ſhall be able to ſeparate them from the hope that is in Chriſt, and that becauſe they are kept by the mighty power of God, which we have experience of, is above and ſtronger

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then the power of the devil, and in all our trialls and tribulations, although never so many, we ſpeak in reverence of his holy Name, we have no whether elſe to go, nor any thing elſe to put our truſt and confidence in, but the power of the living God, and his Arm hath been made bare for our deliverance from that thraldome and bondage in which we were kept heretofore notwithſtanding our belief, until Chriſt by the Will of God was revealed in us, to our unſpeakable comfort, and we cannot be removed from the hope of the Goſpel, which is the power of God to Salvation, to as many as truly believe, and know Chriſt to be made unto them (by God) *Wiſdom, and Righteouſneſs, and Sanctification, and Redemption*, and our hope it reacheth within the Vail; and bleſſed be God we are ſtedfaſt in him *who is the ſame yeſterday, to day, and for ever, but many have turned aſide from the way of Life*, and are ſnared in holes, *and ſome (as in time paſt) after they had taſted the good Word of God, and of the powrr of the world to come.* yet have fallen away; yet (if poſſible) it is the true deſire of the heeart, they may be reſtored and brought back into the Light of Life and fold of Chriſt, where they may lie down in peace. It is declared before how we came to be acquainted with thee at the firſt, ſome of us very well yet remember, the firſt occaſion of ſeeing thy face, it was in owning, and alſo bringing on their way thoſe firſt Meſſengers of the Goſpel that came to us, that brought the glad tidings of Salvation, dear *Edw. Borough*, and *Francis Howgel*; thenat that time thou didſt appear to have dear and tender love to that Truth of Chriſt we profeſs, and to our great comfort and conſolation do enjoy; and after, it is yet remembred, ſome of us viſited thee, when thou waſt in Priſon in *Banbury*, with dear *Richard Farnſworth*, and there thou didſt bare a witneſs and reſtimony for the Living Way and Truth of God; and at that time thou didſt appear to have a dear love to, and a tender reſpect for thoſe People thou now call'ſt Quakers, above any People in the World, and as the only People, and alone Way of God, didſt thou then own them, not by the name Quakers, (as the World do) didſt thou then call them; but as Friends of God, and Friends to and with thy ſelf in unity and oneneſs in the Spirit of Truth, for our unity then was (and all that love Righteouſneſs amongſt us, they, and they only continue and abide in unity) in the holy Spirit of Truth, which, bleſſed be the Lord for ever, is become a

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Guide and a Leader into all Truth. But it is neceſſary to enquire what Principle thou art of in matter of Religion now; we are not ignorant, that after ſome ſmall ſpace of time that thou hadſt been convinc'd, and had in ſome degree taken up the Croſs to thy will and wayes, in which thou hadſt full liberty in the Fleſh, before thou cam'ſt to believe in Chriſt, the true Light, who ſhews and makes manifeſt ſin in the heart, where-ever it is, and to as many as receives him, he gives and adminiſters power from himſelf, to overcome all the works of the wicked One; but thou went out from us, and from the fellow-ſhip of the Spirit of Truth into another ſpirit; there is a teſtimony in the heart for the Lord, that thou departed from the Spirit of Truth, (that is a Guide to God, to all that are lead by it) and joyned to an unclean ſpirit, and in that thou haſt ſtood, and in that ſpirit thou haſt been a ſhelter, and a harbour for them that are in the ſame, apart from, and in a ſeparation from the Truth, and the Spirit of it, and there we find thee yet to continue.

Oh, *Robert*, when ever thou comes to have a true ſence of what thou haſt departed from, the Word of Life anſwered, *He is gone from Chriſt the Hope of Glory, the Fountain of Life*: There is a cry in the Soul while this is writing; What, haſt thou loſt the beloved Son of God, in whom he is well pleaſed? Thou haſt murthered and crucified the pure Life of Chriſt, the Heir in thy ſelf, and haſt taken the Government into the hand of the Polluted; and in this ſtate thou art ſpeaking of the things of Gods heavenly Kingdom, but notwithſtanding gone from the Light in which true fellowſhip is; for it is now with us, as it was with the cloud of Witneſſes that went before, who ſaid, *If we walk in the Light, as he is in the Light, we have fellowſhip one with another, and the blood of Jeſus Chriſt his Son cleanſeth from all Sin*: So we find thee gone from the true Fellowſhip that remains unalterable for ever, which is in the true Light and holy Spirit, which, bleſſed be the Lord for ever, we are (whom thou art got atop of in thy words) baptiſed into one Body, and have been made to drink into one Spirit. It is no matter at all of what perſwaſion in Religion we were before we came to know him that takes away Sin; but now we are, (let the Ranters ſay whatever they will) in him that is true, and the departure of all them that could not abide and continue with us to walk in the ſtrait Way that leads to Life, it ſhakes not our confidence at all; for we bear witneſs

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for the Lord, and our witneſs will ſtand and abide, and cannot be prevailed againſt, becauſe it is for him, yea, and in him, that we are come to that which all the Prophets bear witneſs of, and the glory is come, and he is known that hath eſtabliſhed the Soul upon the ſure Foundation, and all the proud ſwelling words cannot ſhake us at all; for we will not know thy words, but we will know thy power, and try that, and there we find thee light, weighing in the Ballance of the Sanctuary: we are called to it to contend for the Truth [mark] once delivered; bleſſed everlaſting God thou haſt comforted the hearts of thine in this, (who are kept by thy power) that they ſhall never fall, becauſe they are built upon the Rock Chriſt: and we knowing that thou art gone from the bleſſed Way and Truth of the Living God, and thou waſt one of thoſe of the firſt rank that departed from the Way Everlaſting, and joyned with them that got up into the Imaginations; yet them that were thy Leaders in that particular, there was ſome degree of repenting, and God being gracious to them there was a ſenſe of ſorrow upon their hearts, of their ſin in diſhonouring the name of the Lord, and in cauſing his truth to be evil ſpoken of for your ſakes: but *Robert*, I never yet heard that thou came to a ſence of what thou art departed from, or in what ſtate thou now ſtandeſt; but that which thou art departed from, and we enjoy, gives us light to ſee thy condition, and what work thou art working in this thy liberal Contribution; and in this, as to us, what is it more then the Enemy of the Soul did to Chriſt our fore-runner, when he ſhewed him the glory of this World, and ſaith, *All this will I give thee, if thou wilt fall down and worſhip me*: for now we being brought under, as to outward things, by the late Fire, and thou being in fulneſs, as to outward things, it ſeems a fit time to lay thy ſnare to entrap our feet, and by this means love, as thou call'ſt it, to overcome us, who had (whilſt thou wer't yet in *London* in that unclean ſpirit, to which thou waſt joyned) denied thee, and that ſpirit; and thou ſo continuing, we are ſtill the ſame as we were when thou departed from us; and ſay, (if thou continue where thou art) *Thy Money periſh with thee*; for we have learned in all eſtates to be content; and we know our God whom we ſerve is able, and all-ſufficient to provide for us: it is our glory for ever, that we come to know him that takes care for us, and we know he makes proviſion according to our need; and ſo we deny thy Sacri-

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fice, for it is the price of Blood, (as was hinted before) for thou haſt ſlain the pure tender innocent Life that was ariſing in thee, the tender Bud, it ſcarce ever came to bloſſom, it was nipt, the ſubtil Foxes ſpoil the tender Grapes; that Birth thou ſpeaks of was ſtrangled before it was brought forth. And all that are baptized, and come to that Unction the Apoſtle ſpeakes of, which is true, there is no lie in it; the Soul even bleſſeth and magnifieth the Lord for ever, that we are come to that pure Spring of Love and Life that ſatisfies the Immortal Soul, and there is no Lye in it, neither will it joyn or partake of a Lye in another; therefore all that have been made partakers of it, and come to know the worth thereof in ſome degree, they had need walk humbly before the Lord for ever, and prize his love, and alſo ſtand in the watch, leſt through negligence or careleſneſs, they giving not heed to the pure Light of Life, which is the Gift of God, in which the Wiſdom which is from above is placed; all that come to it, and have kept their virginity, have not been ſpoiled through vain deceit, and a falſe flattering love, that neither for fear, nor favour of others, but in ſingleneſs of heart are given up to the Lord, to walk with him in the Covenant of his own Light and Life, [mark] they need not ſtrive after excellency of words, for their Kingdom is not in that; but they are come to know the Breſt-plate of true Judgment, the Judgment of the Living God is placed in it for ever; and all them that dwell in the unalterable Truth of the Lord our Righteouſneſs, prize his mercy to you for ever; Oh, the excellency of the pure Power of the pure Life of the Son God; and without all doubt, the Virgins that follow the Lamb, the Light, whither he goes, [mark] they have this treaſure in earthen Veſſels: Oh, ye faithfull ones that have kept your dwelling, and have abode under the Wings of the Almighty, exalt and magnifie for ever the alone precious, glorious, living, ſaving ſtrengthning Power of the Living bleſſed God, your and our All is in it; and (without the precioufneſs of this, in a ſetled ſtayed mind, the want whereof, and the neglect to attain the Wiſdom that is from above) that is for ever pure; it is true in our dayes, as in the dayes paſt, *The Sluggard, the Sloathfull* (I in my Soul can deſire there were none ſuch) *they are clouthed in Rags*; [mark] the pure Life calls and cries out to the Lord, that all, and every one in the particular would labour and ſtrive and watch to that, ſo there might

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not one that profeſs the Name of the Lord be barren, but all be acquainted with the Excellency of Gods Power, and be enriched with it, no one going before another, but a ſtanding in the unalterable Power of the Lord, for the growth and comforting of the pure Life in all; this is that we were made partakers of in the beginning, we did, we do inherit Life, the preciouſneſs whereof is beyond the utterance of all words, and all the deeeitfull ones that are gone out from the pure Appearance of the Lord, and his pure Light, and are made wiſe in many of the words of Truth, yet are out, and againſt the Power of Truth, although they come amongſt us with their lying wonders from day to day, (*Robert*) as thou and thy Company did in the beginning; but your ſins remains, and your folly was made manifeſt, and bleſſed be the Name of God, Truth, and the Power of the Lord is eſtabliſhed over the heads of all the unclean in heart; and ſo we deny thy gift. But, *Robert*, there is another end in ſending thy Contribution to Seven Churches, as thou call'ſt them, thou ſayeſt that theſe might more fully diſcern the mind of thy Lord in this figure of Love and Amity to them; in the reading thy Letter there was a belief that there was a myſtery in thy imagination about theſe Seven Churches; it is declared before that thou waſt one of the firſt that run out in the imagination to the diſhonour of Truth, thou joyned to them that could not indure the Yoke, and to the Ranters; and after ſome ſmall ſpace of time, when that Cloud of Darkneſs was blown over, a ſecond aſſault from the Bottomleſs-Pit ariſeth, through that Poetical Inſtrument *John Perrot*, who ſet up and promoted the keeping on the Hat in Prayer and Supplication to God, and that was not the only thing by which he ſought to deſtroy and overturn the precious Truth of the Living God; (but it will ſtand for ever) the ſecond thing whereby this Inſtrument, that was as thy fore-runner in this matter, he wrote that Epiſtle for Unity and Amity, and to take away the hedge of Opinions, and ſo to unite all together in one, this was the work of this nimble Poet; and afterward, when he could not effect his work to eſpouſe and joyn us to the world, that are in wickedneſs (who were eſcaped from *Sodom*, and were gotten to *Soar*, the place of reſt) then himſelf, after all his profeſſion that he made of denial of this World, and the Faſhion thereof, for a more enduring Subſtance; yet at the laſt turned into the Earth,

and ſought the preferment thereof, and built again the things which before he had deſtroyed, and ſo in that ſinfull ſtate laid down his body, and ſo is a warning unto thee; for, if thou continue in that Apoſtiſing ſpirit, in which thou went'ſt out from Gods Truth, thou alſo wilt likewiſe periſh; but yet it is the deſire of the Soul that thou mayſt repent, and come to Salvation; and the glorious Salvation that we teſtifie of, and are joyned together in, is the pure Life and Power of Jeſus Chriſt; and bleſſed for ever be the Name of the Lord, we abide therein; and all thoſe that did partake with us of the Grace of God in the Light of Chriſt Jeſus, and after a while drew back, and fell from it, we very well know Gods Soul hath no pleaſure in them: Therefore, having received power from Chriſt, we warn thee in the Name of the Lord, to return to that which firſt convinced thee, which was the pure Light and Spirit of Chriſt, that thou mayſt know it to cleanſe and ſanctifie thee, and to lead and guide thee in the Everlaſting Way of Holineſs, which will adminiſter comfort to thee in the latter end.

We omitted of purpoſe the naming of thoſe Perſons which thou ſpeakeſt of in thy Letter of direction to *John Reynes*, becauſe of our intention to make this Paper ſent unto thee publick; unto whom thy further requeſt is, to receive the Thirty pounds, *and therewith to provide a Dinner or a Supper*, thy words are, *which I chiefly do, for the raiſing of my dear Friend* Lazarus, viz. *the Love of God*; we are not unquainted, bleſſed be the Lord for ever, how the Love of God was raiſed up in our hearts; we have in ſome degree ſpoken of it before, but yet its needfull to ſay, that the Lord in an acceptable day reach'd to our Souls, to let us ſee, that without Chriſt we were utterly undone and loſt for ever; and we had been long ſeeking him, even through almoſt all Forms of Religion, that had a Form of godlineſs amongſt them; but we could not find the Beloved of the Soul there; for in thoſe ſeveral Forms we come to know, that Chriſt the Second *Adam*, the Lord from Heaven, his Countenance is more marr'd then any mans; but when in the Miniſtration of the Goſpel, and by it alone we came to be acquainted with the pure Power of the Lord God, we very well yet remember how that Power of God wrought in our Souls, even to an utter loathing of all manner of ſin and evil, and it begat an everlaſting love in our Souls to the Living

ving God, and to one another, who by a viſitation in his Spirit and Power had drawn us with the Cords of pure Love; and this Spirit and Power of the Lord Jeſus Chriſt, this, and this only is able to raiſe up the Love of God in man, and alſo to preſerve for ever that Love in the heart; for by the Power therof are we preſerved, and therein do we rejoyce, and our Joy can no man take from us: But what love is that which is raiſed up in good fellowſhip, as the World call it, in eating and drinking, is it not the love of ſuch a god, whoſe god is Bellies, who mind earthly things to raiſe up the Love of the true God in the hearts of men and women? but undoubtedly a Dinner or Supper in the outward will not raiſe up the Love of God in the heart; that which ſheds it abroad in the heart, that alone can raiſe up pure Love to the pure God, and this we are acquainted withal: and we do believe that thou ſpeakeſt thy own condition in thoſe words, viz. *Which hath been long pining away, through a tedious and ſore famine of contention and ſtrife, even unto death*: *Robert*, we very well yet remember when thy ſelf, with others, departed from the Unalterable and Everlaſting Living Holy Way of God, what ſtrife and ſore contention did you and your Company make in our Meetings and Aſſemblies, to the wounding the hearts of many that did truely love and fear the Name of the Lord, through which ſtrife and contention of yours, together with the Ranters, to which you were joyn'd, you made our otherwayes peaceable meetings to be a ſcorn to the World, and thereby thou loſt the pure Love of God that before did begin to be ſhed abroad in thy heart by the holy Spirit; and now being gone from it, and from the pure Light that leads to it, thou wouldſt buy the Gift of the holy Spirit with money, in giving Thirty pounds to make a Dinner or a Supper, for the raiſing up thy Friend *Lazarus*, as thou call'ſt it; but yet thou canſt not be in friendſhip with the pure Love of the Living God whilſt thou art out from the way that leads to it; and we advice thee to turn to the Grace of God in which the Salvation is, which, bleſſed be the Name of God, is become our Teacher, and hath taught us *to deny ungodlineſs and worldly luſts, and to live ſoberly and righteouſly in this preſent World*; in the beginning we had ſome knowledge of thee in this Grace of God, in which the Love of God is for ever, but not to be bought with money; thou wouldſt give Thirty pounds

for raiſing up of the Love of God in the heart, and *Judas* received Thirty Pieces of ſilver for betraying Chriſt, the Love of God: ſo the Traders in Money, for either buying or ſelling the Love of God are denied; for they are both from one Root; but we have learn'd to abide in the Living Vine, that we may bring forth fruit unto our Heavenly Father, who hath begotten us unto himſelf by the Goſpel, which is a ſure ſtay to the mind, whereby we are kept in perfect Peace: we ſhall not meddle much with thy high words with which thou beateſt the air, but ſurely there is a belief, that there was never yet ſuch a preſident in the World before; it is very obſervable to us the ſtate of thy mind in this particular, to advance ſo great a ſum of Money; and weighing the thing in the Ballance of Truth, it is only to draw us back where thou art gone, and joyn us again to the World; but we have entered into our reſt: Thou wouldſt have the Perſons of thoſe thou haſt invited bid welcom, and alſo to remember the ſpirits of them that were friends to the Bridegroom, and ſo thy Feaſt is for the dead and living; but theſe ſo compacted together, thou calleſt the Church of the Firſt-born: and indeed they are the Church of the firſt-born of thy imaginations, for there is no pattern of it before, and thy Brain is the firſt that ever pointed out to, or laid a foundation for ſuch a Church, or ſuch a Congregation, unleſs the Ranters; and therefore thoſe who are of the Church of the Firſt-born, truly ſo, I mean thoſe that are tranſlated from death to Life, from the power of Satan to the Power of the Living God, and by the Spirit and power of Jeſus Chriſt are born again, whereby they come out of the old Birth, or rather that Death which is in oppoſition to the pure Life of the Son of God; and theſe now come to know the quickning Power of the Son of God in their Souls, whereby they are made alive unto God, and although they were in time paſt dead as well as others, yet now behold, by the Grace of God they live for evermore; theſe abide in Chriſt the living Vine, and are built on the ſure foundation, ye they are come to the Rock of Ages, the tried Stone, which the Maſter-builders of our Age hath refuſed; but to us who believe in the true Light, he is for ever precious; and therefore the Lord for and in behalf of his Everlaſting Truth calls for acquitting of our ſelves as men of God, who love the Goſpel of Peace

Peace and Salvation, who have received mercy and wiſdom from God in it, whereby we can encounter with the Adverſary of Gods Truth and Power, although he get unto himſelf proud ſwelling words of vanity, to make himſelf to be admired; yet, in the Name of God, we deny him, for we are not aſhamed of the Truth which we received in the beginning, for we come to know it is the Power of God to Salvation, to as many as believe, and continue in the pure unchangable Way, Chriſt, the Light and Life, who is the ſame yeſterday, this day, and for ever; there is a preſure and pure deſire that is in the Soul, that all the Flock that are come to partake of the unalterable and pure Wiſdom and Life of Chriſt, would for ever abide and continue therein; the teſtimony of the Everlaſting God is riſen in the Soul, there is no aſſured preſervation, as to God, out of this Ark: Therefore all that have been acquainted with the pure meaſure of the Gift and Grace of God, keep and abide therein; and then, if the Storms come, and the Floods ariſe, thou art in that in which the ſafety is, even in him which is the Beginning and the Ending, he began the Work of God in our Soul, he hath, he doth, bleſſed be his Name for ever, carry it on in his own ſtrength, and by his own Arm are we delivered and preſerved and we have learnt of the Spirit of Truth to truſt in him, and we have ſet to our Seal, and we know him to be the chiefeſt of ten thouſand, and he hath made the upright, the Virgins whoſe Lambs are trimed, and have oyl in them, who have waited for the Bridegroom of the Soul, his Banner over them is pure Love, every one to know a reſt in that which hath no ſhadow in it; how comfortable is it to that man or woman that is come to be ſtayed in their minds purely on the Living God, for we have ſeen an end of all perfection under the Son; but ſurely the revelation of Chriſt to the Soul is exceeding glorious in the manifeſtation of himſelf in his dwelling and abiding with them that love his Appearance; it is a dry place to that Soul, whatever the words are, that is not in the feeling ſence of the pure Life and [mark] unchangeable Power of the Lord God which keeps the heart entire and upright to God, they are compaſſed about with Salvation that can reſt alone in that which is everlaſtingly one and the ſame, and all that are toſt about with every wind, every ſpirit, although in the depth of confuſion, there is a Lamentation

tation for them, in the Soul of the upright, what will become of them that after a long profeſſion of Gods Truth, yet not come to anchor and fix in that which is within the Vail? Oh, that all were come to be rooted and grounded, whereby they might be no more removed from the unchangeable Power of the Living God. But *Robert*, thou haſt given order that the perſons of thoſe that are invited may be bid welcom, but rather the ſpirits of the Friends to the Bridegroom, as thou call'ſt them be remembred: But in caſe the Perſons of thoſe that are invited to the Feaſt which thou haſt given Thirty pounds to provide a Dinner or a Supper do not appear, how wouldſt thou have their ſpirits remembred? Muſt it be as the Papiſts remember thoſe that are deceaſed of their Religion, to ſay one or more Maſſes, that they may be delivered out of Purgatory? Or what otherwiſe is thy Feſtival mind to have the Spirits of them that are fallen aſleep remembred? Thou haſt given a large ſome of money for a Dinner or a Supper to Feaſt together, tell us in plain terms, Doſt thou mean to remember their ſpirits by drinking to them, and ſo remembring them in a Cup of good Liquor, as thoſe Fellowſhips call it? For thou haſt given order that the perſons, but rather the ſpirits of thoſe eſpecial ones be remembred; we muſt confeſs, it is ſuch an eſpecial work, and ſervice, and remembrance, that we never yet heard of before, therefore we had need to have an Interpreter one of a thouſand.

Or wouldſt thou, like the Church of *Rome*, firſt canonize and make them Saints, and ſo remember them by putting up requeſt and ſupplication to them? If this, or either of theſe, and if not, we are certainly diſtinct from thy Feſtival mind and ſpirit; but undoubtedly it is a word of truth to thee, thou art gone out from the pure Living Truth and Spirit of Chriſt, and what, doſt thou think to be made perfect by the Fleſh, and in Feaſting? Thou appeareſt to have gotten into a large place, but there is an anſwer riſeth, It is eaſe in the earthly ſenſual mind and will; but they only ſhall be kept in perfect peace whoſe minds are ſtayed on God; if any ſhould not yet underſtand wherein our preſervation is, and wherein our ſtrength lies, we ſtand clear before the Lord, it is not in works of righteouſneſs which we have, or can do, or according to excellency of ſpeech, or words which we may have of our own,

own, or learn of others, but according to and by his Grace are we ſaved, and our comfort and conſolation for ever remains, as we are kept by the Power of God to continue in the Grace of God, which is our Salvation, and our minds, bleſſed be the Lord for ever, are ſtayed on him; Immortality and Life is brought to light by the Goſpel which is the Power of God, and the ſaving health that is revealed by the pure Power of the Lord is come (and bleſſed for ever be the Name of God) we continue and abide therein: we teſtifie, in the Name of the Lord, let the dangers, trials or temptations be never ſo great, we have nothing elſe to truſt to, or in, but the alone Arm and Power of the Lord God, which is our Salvation, and we cannot be drawn aſide from the hope thereof: and ſo all people, who ever they are, that will partake of Salvation from God, they muſt walk in the pure Light of the Lord, in which the pure fellowſhip is known with the pure God, and one with another; and all that believe in the Light, and are made children thereof, and abide therein, they have fellowſhip with us, and we with them in that which never alters nor changeth, but abideth the ſame for ever; and upon this Rock Chriſt, the true Light are we built, and we know the Gates of Hell ſhall never prevail againſt them that are built thereon, and here is our Reſt for ever.

J B.

THE END.